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their personal opinions warp their statistical judgment. For instance, I see no reason why, with a democratic international organization in control of the trade routes, tariffs, immigration restrictions, etc., nations could not obtain peacefully the same results which they would obtain by war. Do not mistake my comment. Statistics show clearly that *status quo* is impossible and that a continual struggle is inevitable, but statistics also indicate that, with free markets and equal opportunity, nations could continue to struggle economically and secure *peacefully* the same results which they now must resort to war to secure.

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The Psychology of Special Abilities and Disabilities. By AUGUSTA BRONNER. Boston: Little, Brown & Co., 1917. Pp. 269. \$1.75.

In this work Dr. Bronner has broken new ground. The literature of psychology has hitherto lacked an explicit statement of the problems involved in the study of special gifts and special defects. Psychologists engaged in applying their science to the practical study of human beings have been all too exclusively concerned with determining the level of general ability, and with classifying individuals for disposal on the basis of such determination. Dr. Bronner seeks to make a psychological *analysis* of the individual, as well as to obtain a quantitative measurement of his general intelligence. "An attempt has been made to discuss practical aspects of special abilities and disabilities, to offer in detail methods of attacking problem-cases, and to present various types, both (a) of particular disabilities in those who have normal general ability, and (b) of particular abilities in those who are below normal in general capacities."

Dr. Bronner brings to her task a rich experience in the personal examination of problem-cases in the Juvenile Psychopathic Institute of Chicago. Her presentation of the subject is, indeed, based on the experience afforded by such case studies. Forty-six concrete cases are presented, exemplifying problems in differential diagnosis, special defects in number work, special defects in language ability, special defects in separate mental processes, defects in mental control, and special abilities with general mental subnormality.

It is somewhat disappointing that the author has not felt able to give us more generalizations from the concrete material studied, but it would,

perhaps, be asking too much to expect that a pioneer work will offer conclusive generalizations, as well as state new problems, and contribute the first data toward their solution. One of the most wholesome influences of the book will be exercised in counteracting the too prevalent tendency to assume that an exhaustive psychological examination has been made when the level of general intelligence has been determined. Another effect will undoubtedly be to stimulate research along the lines suggested by the various cases.

It seems reasonable to expect that education and social science will find an increasing amount of material relevant to their interests in researches conducted in the psychopathic laboratories which are multiplying over the country. Certainly the present contribution leads to that expectation.

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The Belief in God and Immortality. A Psychological, Anthropological and Statistical Study. By JAMES H. LEUBA. Boston: Sherman, French & Company, 1916. Pp. xx+340. \$2.00.

The author presents a somewhat detailed study of the belief in God and a future life as it appears in primitive religions and in the modern world of educated men and women. The treatment is extremely suggestive and illuminating. The primitive belief in the soul and its continuance after death has little or nothing in common with the modern belief and cannot be said to have any causal relation to it. Primitive belief in survival is not equivalent to immortality; notions regarding it are irregular and contradictory. While at various times in primitive thought there have appeared conceptions of a ghost-land and even of a paradise, ghosts are ordinarily feared and associated with magic powers, and the conditions of admission to ghost-land or paradise are never moral excellences of any sort. The belief in departed spirits is not produced by any desire for continuation, but rather originated through dreams, visions, sense of presence, etc. Whatever ideas primitive man may have held as to the happy estate of the dead, these ideas, for reasons clearly given by the author, gradually disappeared, and at the beginning of the historic period the prevailing attitude with reference to the future life was one of extreme melancholy. This primary belief in immortality gradually lost influence and was definitely opposed by the leaders of thought. This abandonment of the primitive non-ethical attitude